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Kibbutz on the Negev



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COMMUNAL LIVING IN ISRAEL

DOREEN JAMPOLSKY AND DERALD WILLOWS

Investigating
Our World

STUDIES
IN ASIA

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Welcome to our kibbutz

Excited and a little scared, Meg Homan climbed down from the bus at Revivim. Hot desert dust rose from the side of the paved road as the bus swerved back on the highway and left her behind.

She looked around. The small village, with its homes and tidy buildings, was surrounded by cultivated fields and orchards. Beyond lay the rolling stretches of desert. Here she was at last—far away from her high school in Edmonton! What would life be like for her on a kibbutz in Israel? Would she be glad or sorry that she had come to work here as a volunteer?

These thoughts were quickly interrupted by a man who came towards her.

"Hello!" he said, "You're Meg Homan, aren't you? Welcome to Revivim!" His dark sun-tanned face creased into a smile as she nodded, smiling too. "Adi's my name and I'm secretary of the kibbutz. I'm also to be your foster father during your stay here."

As he picked up her luggage, Adi continued, "I'll put your bags in one of the ulpan quarters—that's where working visitors like you, stay. But right now, I've some business to attend to, so I'll let my children take care of you." He called out, "Yaacov! Zipporah! Come here!"

A boy and a girl came running from behind a long, low building nearby. Their faces were streaked with perspiration and dirt, but



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nothing could hide their smiles as their eyes turned to observe the newcomer.

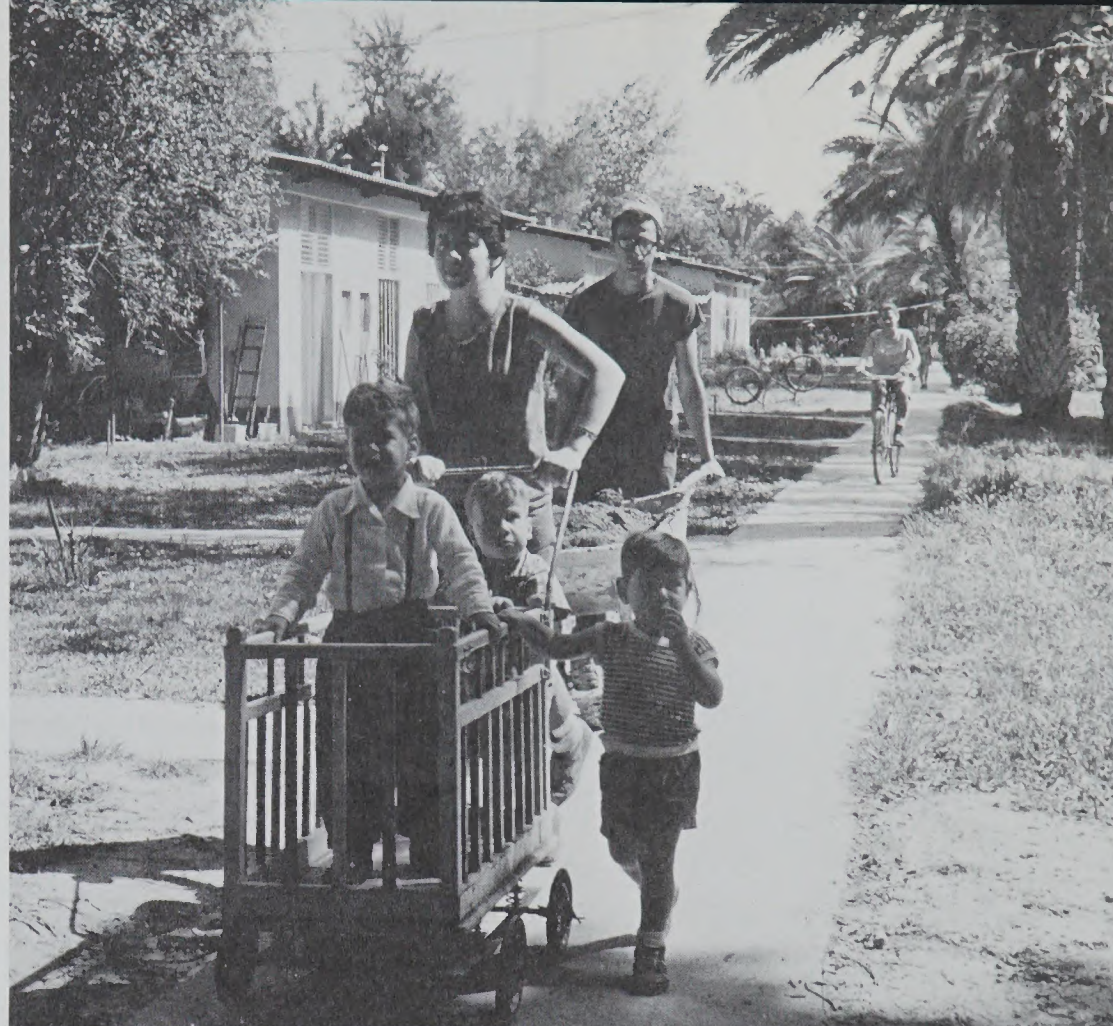
"This is Meg Homan," said Adi. "I would like you to show her around our kibbutz while I finish my work."

"Shalom," Meg greeted the children with one of the few Hebrew words she knew.

"Shalom!" they answered, grinning. "A minute please. We've been working in our vegetable garden and are rather dirty. We will wash quickly and then show you some of our kibbutz. We won't be long."

Meg wiped her face and neck. My, but it was hot! But, she told herself, the desert heat was part of the adventure. The friendliness of Adi and his children was comforting. It made her feel welcome.

A few minutes later, Yaacov and Zipporah were back, tidy and clean and dressed in fresh shorts and



shirts. They were full of information and questions and ready to be Meg's young guides.

And so began Margaret Homan's

introduction to Revivim. Zipporah and Yaacov and their parents will be your guides, as well as hers, as you study kibbutz life.

CONTENTS

Welcome to our kibbutz	Inside front cover
Daily life on a kibbutz	2
What is different about a kibbutz?	10
Let's plan our own settlement	14
Our spring field trip	24
Attack!	33
Thinking about the kibbutz idea	34
Glossary	40

Try to find answers to these questions:

In what ways is a kibbutz different from your community?

Do all the people in Israel live in kibbutzim?

What things do kibbutzniks consider most valuable in life?

What things would you like about kibbutz life? What things would you dislike?

What do you think kibbutz means? Check in the Glossary on page 40 of this book. Refer to the Glossary each time you meet an unfamiliar word.

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Daily life on a kibbutz



Supper in the chedar ochel

Soon Adi joined them and they all set off for their *chedar ochel* or dining hall, which was the largest building in the kibbutz. It had seats for 100 people. It was run like a cafeteria. Everybody took a tray and collected the food he wanted and then sat down at a table to eat. Supper consisted of tomatoes, cucumbers, eggs, bread, yogurt, and a variety of fruit.

"Thank goodness we're not having fried cauliflower," exclaimed Yaacov. "I hate it. I wish we'd have roast mutton again soon. That's really good."

Adi explained to Meg that everyone shared in getting meals ready. Some set the tables, others cooked the food, and still others took turns washing the dishes. The plan reminded Meg of Girl Guide camps at home where the work was shared in a similar way. She was impressed with the huge kettles and other modern kitchen equipment she could see behind the serving counters.

When the meal was over, each

A visit with Adi and Gabbi

"It's not quite suppertime," said Zipporah. "Let's visit our parents, and then we can all go to supper together." The children led the way to their parents' house. It was a small, plain building but attractive-looking with neat lawns and gay flower gardens.

"Imma! Here is Meg Homan," Zipporah said, as she hugged her mother.

The woman in the doorway smiled and held out her hand. "Welcome to Revivim!" she said, smiling. "We have been expecting you. My name is Gabbi."

"Shalom!" said Meg. "I've never seen anything quite like Revivim in my life. I'm excited about learning something new and different. I hope I can help too."

Gabbi invited them into the house.

Meg looked around with pleasure at the homey place. It had a living room, bedroom, small kitchen, and bathroom. The furniture was simple but sturdy. There was a radio on top of some well-filled book shelves, and flowers stood in a vase on the living room table.

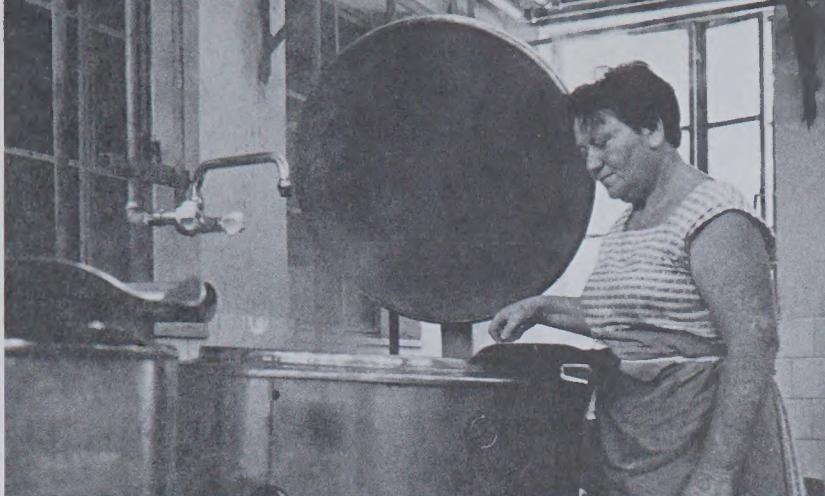
The children chatted about their schoolwork and their garden projects for a while. Then they started talking excitedly about their costumes and about the parts they would play in a forthcoming Shavuoth celebration.

"Shavuoth is a colorful festival that celebrates our grain harvest," explained Gabbi. "We have many other holidays like it that we all enjoy. They also help the children understand how our ancient festivals are related to the seasons."

Compare Zipporah and Yaacov's parents' home and their family life to your own.

What things about family life do you think are most important?

Would your ideas be the same as those of Zipporah and Yaacov? Why?



Typical kibbutz menus

Breakfast Fried eggs, milk, orange juice, jam

Midday Meal Soup, salad, cooked vegetables, mutton, chicken, turkey, pot roast, hamburger

Supper Soft and hard boiled eggs, raw vegetables, fresh fruit, assorted cheeses. Heavy rye bread (good for chewing) provided during week. White bread (challah) is served on Friday night and Saturday.



person took his tray of dirty dishes to the dishwashing area. They greeted the members working there and waved good night to their friends who were cleaning up the tables.

What similar eating arrangements have you known? Describe them for the class.

How would you feel about eating this way all the time? Discuss the advantages and disadvantages.

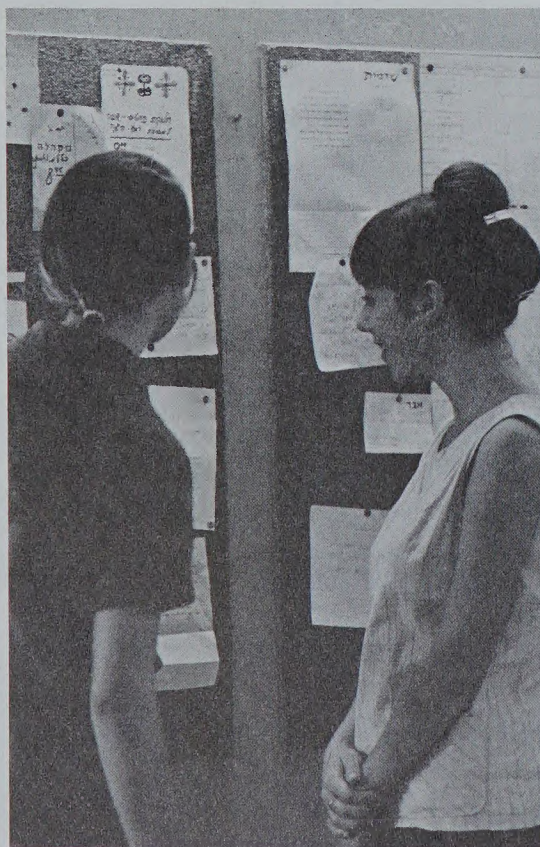
Why is the dining hall regarded as the "hub" of kibbutz life? List your own reasons, and then add them to a class list.



The hub of the kibbutz

The communal dining hall is used for many other purposes besides eating. All the larger meetings of kibbutz members are held there. In addition, the hall is often used for such cultural activities as folk dancing, lectures, and concerts.

Movies may be shown once or twice a week. Friday nights, when Shabbat begins, the tables are attractively decorated and special meals are served. The meal is often followed by singing and dancing.



What do we do tomorrow?

After supper Adi and Gabbi had to check the bulletin board for their work assignments for the next day. Yaacov and Zipporah went along too. They liked to go to the work manager's office; he always seemed to be busy. Adi discovered that he had to help move some irrigation pipes to a field of young pepper plants. Gabbi's name was not listed because she had a regular job in the children's house as a nurse. Sometimes, though, she was expected to do extra jobs like everyone else.

They introduced Meg to the work manager. "We have full time farm workers, like Mike here who operates a tractor and supervises

work in the orchards," explained the work manager. He nodded toward a young man standing nearby. "But extra help is needed at different times of the year. Our job is to juggle people around to see that every chore gets done. We have machines, but machines can't do everything! After a couple of days we will add your name to the lists, and you will be assigned jobs to do. By the time you leave, you will probably have worked on every crop we produce. You will either learn to like farming, or you may never want to see a farm again."

"I'm not on the work list," interrupted Zipporah, "but I have a job, too. I keep one of our chicken sheds clean and gather the eggs."

A day in the kibbutz

1:30 A.M.	People on irrigation work move pipes.
5:30	Adults rise, have tea and bread.
6:00	Work begins in fields, kitchens, laundries, barns.
7:30 - 1:00 P.M.	Children go to school.
8:00 - 9:00	Breakfast at chedar ochel (dining room).
12:00 noon - 2:00	Lunch break and rest.
2:00 - 5:00	Work in fields. Older children work for 1½ hours.
5:00	Return to kibbutz; play with children, rest.
6:30 - 8:00	Supper in dining room.
8:30 - 11:00 P.M.	Check work roster to find out following day's duties. Recreation, committees meet. Work ends Friday at noon—Preparations for Shabbat (Saturday—day of rest).



Gathering peppers

Should children share in the work around their home and in the community? Debate this question with your classmates.

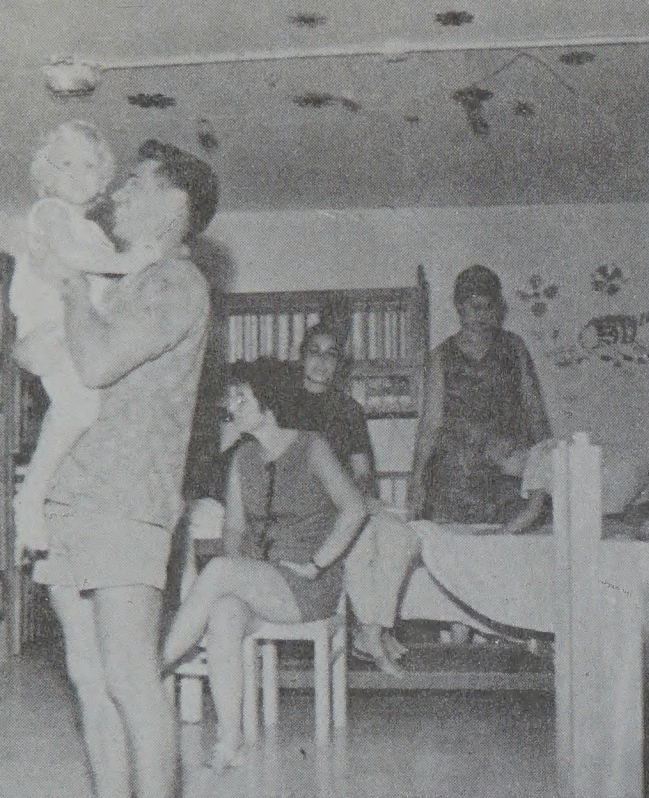
Start a list in your notebook of the jobs kibbutz children are expected to do. Add to the list as you continue your study.

Make a similar list of your "jobs." How do the two lists compare?



What kind of fruit is this girl picking?

◀ *How are these machines for picking cotton helpful to kibbutz farmers?*



Off to bed!

Soon it was bedtime for Yaacov and Zipporah. Meg went with the family to the children's house. "The children live here from the time they come from the hospital," explained Gabbi. "Until they are three, they live in groups of four children (boys and girls together) and have their own nurses. The nurse takes complete care of them except for the early evening hours and all day on Shabbat when they are with us. When they are three years old, they move to the kindergarten house for four years and have a new nurse. There are eight children to each kindergarten house. At seven they move to the house where Yaacov and Zipporah are now."

"Please let us show Meg our playground before we go to bed,"

begged Yaacov, who wasn't the least bit interested in going to sleep at the moment.

"All right," said Adi, "but be quick about it."

"How other children would envy you if they knew what a beautiful playground you have!" exclaimed Meg. She looked at the assortment of wooden cars and horses, barrels



to climb through, tires to climb in and swing on, and other toys. "We made all the toys ourselves," explained Adi proudly. "We couldn't

afford to buy them, and factory-made toys don't show much imagination anyway. Come on, you two," he called to the children. "It's time for bed now."

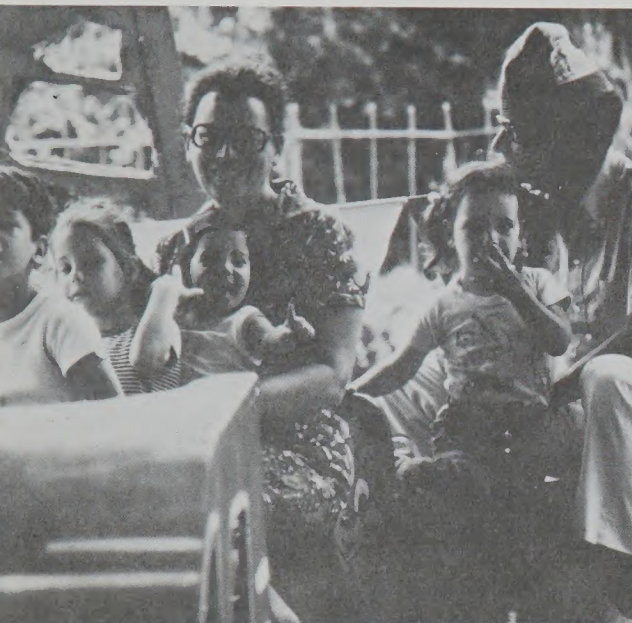
"How do you like living in children's houses like this?" Meg asked the children.

"We like it," said Zipporah, "except for Rachel, one of our supervisors. She nags me all the time."

"That's because you are so sloppy," said Yaacov.

"We think it's very good for the children," said Gabbi as they left the children's house later. "It teaches them how to live in a community. It started, of course, for practical reasons: to free the mothers for work and to care for the large numbers of orphans who came here after World War II. When we do have the children, we can give them our undivided attention, so that our time with our





Mrs. Noga Er-El and her family

children is very meaningful."

When Meg visited the kindergarten house, she said it looked like a house for dwarfs. The house had four bedrooms, a kitchen, playroom, and bathroom. The bathroom sink was only a foot and a half above the floor and was smaller than normal; the toilet, chairs, and tables were also in miniature. Children's drawings decorated the walls.

It had been a long afternoon and evening. Meg was glad to settle down for the night in her room in one of the ulpan buildings. As she unpacked her bags, she got acquainted with some of the other volunteers who had come to Revivim to share in the work and gain experience in this unique way of living. There was another girl from Canada in her house and several girls from other countries.



IS DORMITORY LIVING GOOD FOR CHILDREN?

Moshe Kerem is a writer who has studied kibbutz living. He gave this answer to the question.

"In all but a dozen kibbutzim, children live in dormitories . . . Kibbutz educators feel that this is the best way to teach habits of community living and co-operation from the very earliest age. They also feel the system reduces tensions between parents and children without weakening the basic family relationships. The children themselves are part of an organized children's community. They live together, eat together, and study together, and have, in some ways, a miniature kibbutz. They conduct their own affairs, helped by their teachers and group leaders. In many kibbutzim, the children operate their own farms as part of their school work."

Here is the opinion of a young kibbutz mother, Mrs. Noga Er-El, who came from Canada. She has three children and teaches dance therapy at Afikim, one of the largest kibbutzim in Israel.

"For our way of life, it is a good idea. Our children grow up community-minded and free of apron strings. They learn how to get along with people outside the family at an early age. Actually we are together nearly every afternoon for several hours and often in the evenings when we play games together or chat about the interesting things which happened during the day. We also have picnics and go hiking or swimming together. As you can see, we are together a great deal. None of our children will ever mistake the nursemaid for their mother!"

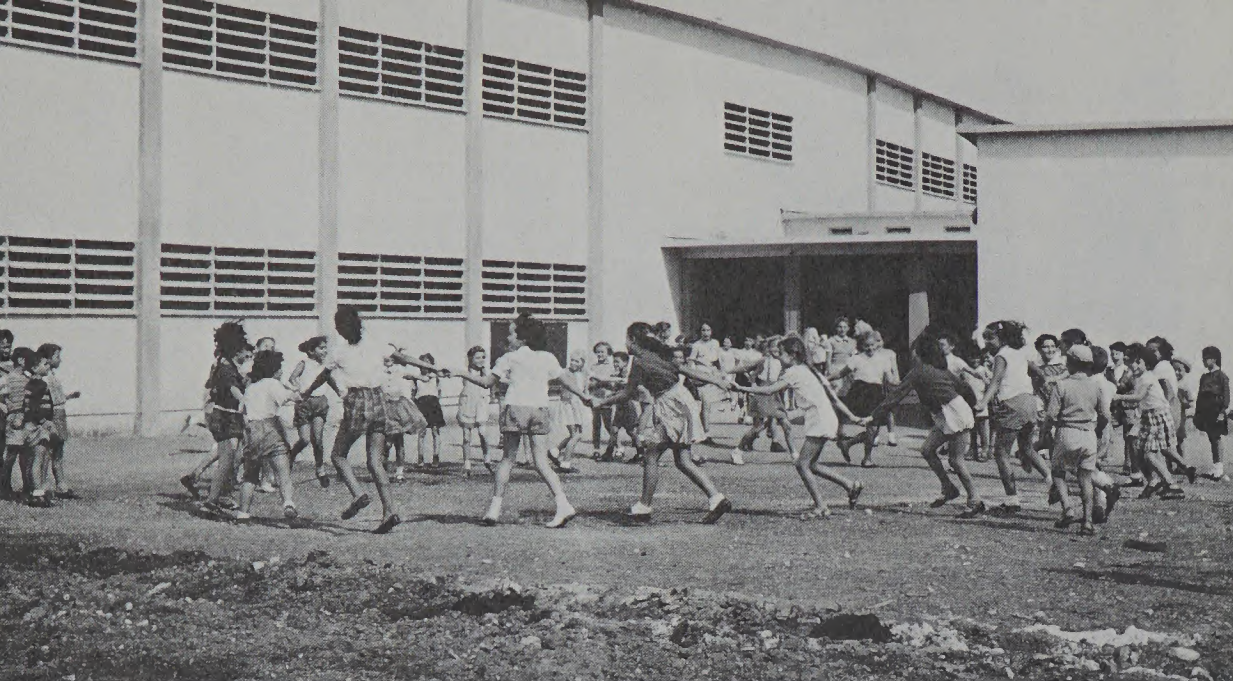
Why do the opinions of Moshe Kerem, Mrs. Noga Er-El, and the children's parents seem to agree with each other?

Would their opinions be the same as those of your parents? Why, or why not?

What would you like and dislike about living separately from your parents?

SUPPOSE

Not everyone agrees with the idea of separate living quarters for children. In some kibbutzim the children live with their parents. Suppose a number of the mothers at Revivim wanted to keep their children at home with them. Divide your class into two groups and discuss the problem as the members of the kibbutz would do at a general meeting. Prepare good arguments to support your opinions. After the discussion, conduct a class vote to discover how the majority of your classmates feel about the subject.



A visit to the children's school

The next morning Yaacov and Zipporah came to take Meg to school. "You lazy bones!" said Yaacov, grinning. "We've been up since six, and have already weeded our garden, besides having breakfast."

Meg sat in the back of the room and watched the class. Some of the discussion was lost on her because it was all in Hebrew. For an hour they studied the Hebrew language, and the next hour they had mathematics. Then they all went outdoors for

physical education, and Meg got the impression that physical education was their favorite subject.

The English lesson amused Meg who had never before observed a non-English-speaking class trying to learn her language. Yaacov seemed to make some mistakes, but he never made the same one twice.

After English came history. From the pictures, Meg could tell that they were studying the history of the Jews. Yaacov had told her that he was

proud yet haunted by the story of his people which went back so far into the past. They also were learning of the many sufferings of their people, especially in Europe during World War II.

The teacher told Meg that in geography, the class first studies about the Negev. After that they learn about their Arab neighbors and about Europe and North America, "including Canada," as Zipporah pointed out.

"And in the spring, as part of our education," said Yaacov excitedly, "our *kvutza* (group) is going on a field trip all around Israel. Maybe you can come, too."

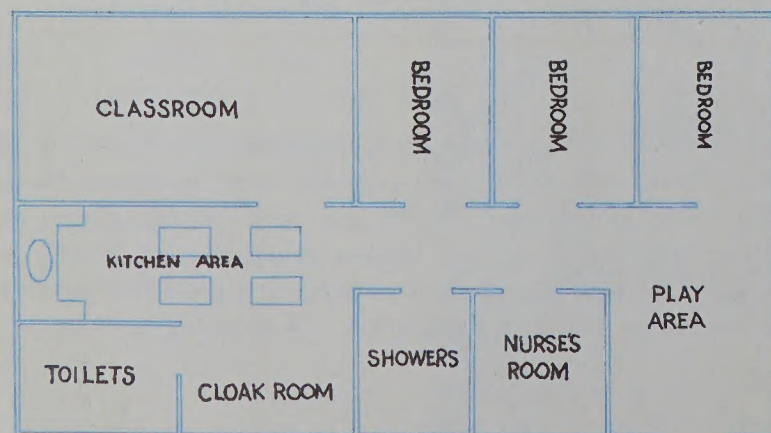
"I'd like that," said Meg. "I want to see as much of Israel as possible."

After lunch and rest period, Meg went with the children to the fields. Their father, Adi, was explaining how to weed peppers. Later Mike took the class to the orchard. When the pears were ready for harvest, the whole class would help pick them.

Yaacov went to the machine shop where he was learning to repair and maintain farm equipment. Zipporah took Meg to the kitchen where she was learning to cook. This afternoon she and another girl had to peel a mountain of potatoes for supper. The cook showed them how to do it without cutting themselves.

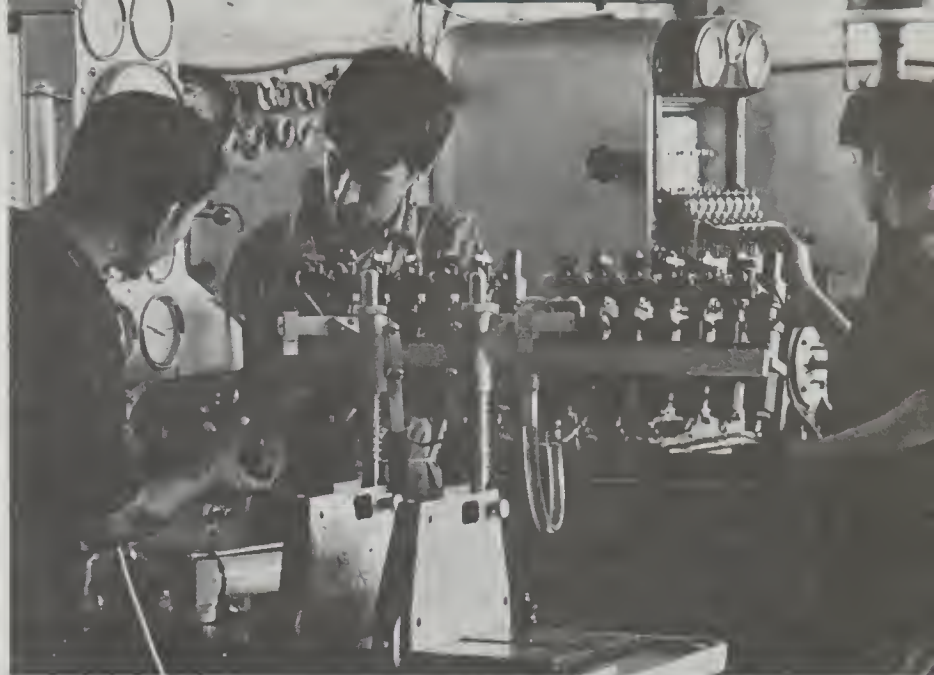
"Sometimes I get sent to help in the laundry or in the nursery," she explained. "I like the nursery best of all; I like playing with the babies."

Kindergarten classes in Revivim are held right in the children's houses. Make a diagram of a classroom in your school to show the differences.





Performing an ancient harvest festival. Should such activities be part of one's education? Discuss.



Why would working in a machine shop be important to boys on a kibbutz?

EDUCATION FOR KIBBUTZ LIVING

Education in Israel is both free and compulsory for children aged five to fourteen. Field workers and parents as well as teachers help children gain the skills and knowledge they need to live successfully in a kibbutz. Their training starts in the nurseries. At the age of three or four the children begin kindergarten, and at six they are ready for elementary school, which lasts four years. Zipporah and Yaacov are in their fourth year. Next year they will leave the nursery

school to attend a larger elementary school, and after that a secondary school, both in Revivim. When they reach their eighteenth birthday both of them will receive military training. This training extends over three years for boys and two years for girls. Then, if their marks are good enough, the kibbutz will pay their expenses at the university in Tel Aviv, Beersheba, or Jerusalem, or at the Israel Institute of Technology at Haifa.

This page from Yaacov's history book tells how the Queen of Sheba's soldiers brought gifts from her to King Solomon. Yaacov starts at the "back" of the book and reads forward. He reads from the top of each page, but from the right to the left.

מלכת שבא

אֶחָדִי בֵּית הַמֶּקֶדֶשׁ בָּנָה שְׁלֹמֹה אֶרְמוֹן
וְהָדָר.
גַּם הַשָּׂדִים הָרַבִּים בָּנוּ לָהֶם בָּתִּים יָפִים,
וְהָעִיר יְרוּשָׁלַּיִם הָיְתָה לְעִיר יָפָה מְאֹד.
הָרַבָּה שָׂרִים וּמַלְכִּים בָּאוּ לִרְאוֹת אֶת
הָעִיר,
פֶּשֶׁם הָיָה מִכְרֵם מִפִּי הַמֶּלֶךְ
"מִלְכֵּת שֶׁבָּא"
הִיא הִבִּיָּאָה אֵתָּה מִנְחָה לְשְׁלֹמֹה:
גַּמְלִים נוֹשְׂאִים בָּשָׂמִים, זָהָב, וְאֶבְנִים
יָקָרוֹת.

Collect all the evidence you can find that suggests that education is important to people in the kibbutz.

In what ways is your education different from that of Yaacov and Zipporah? Give reasons for the differences.

Are you learning a second language in school? If so, how would skill in a second language be of value to you? Why is knowing a second language important to Yaacov and Zipporah?

Most children do not get all their education in school. Make a class list of the kinds of things you and the kibbutz children learn in other ways.

The kibbutz idea

What is different about a kibbutz?

One rule of kibbutz life is that no one owns property of his own. All the homes, the dining hall, farm buildings, machinery, and the land belong to the kibbutz as a whole. Adults and children are allowed to have a few personal possessions but everything else is held in common. All the members are treated as equals, regardless of their jobs. Each kibbutznik—doctor, teacher, farm worker, cook, or nurse—shares the same food, the same living quarters, and the same services. No one has special privileges.

Most important of all, each member of a kibbutz is expected to share in the work. Both men and women work eight or nine hours a day except on Shabbat. Children work too, but not as long. The members also donate some of their free time to caring for the sick, standing guard when trouble flares up with their neighbors, or doing extra farm work.

To manage their affairs, the kibbutzniks elect a *mazkir*, or secretary, like Adi at Revivim. His job is much like that of a mayor of a town or city. Another elected official is the work

Picking cotton. How does this activity differ from that shown on page 5?



manager. He is head of the work committee that plans the various farm activities. None of these officials, or anyone else on a kibbutz, receives a salary. Each person's needs are met with the money received by the kibbutz from the sale of its products.

Some of the kibbutzniks hold fairly permanent jobs like raising poultry, driving tractors, or caring for children, but many jobs are rotated. Even officials like the work manager might be found picking fruit in the orchard after his term in office is over.

Besides the work committee, there are committees on education, housing, health, and recreation. When these committees decide on the solution to a problem, they present it to all of the members at the weekly general meeting. The majority of the members must approve of their plan before any action is taken.

People who live like the members of a kibbutz are said to follow a *communal way of living*. You may not like to live this way, but the kibbutzniks do. They admit that their way of life is not always easy, but they would not want to live any other way.

To test our understanding of democracy

We live in a democratic society. What does this statement mean to you? Use the dictionary definition to help you prepare a definition of democracy in your own words.

de moc ra cy (dī mok' rə sē). **1.** a government that is run by the people who live under it: *In a democracy the people rule either directly through meetings that all may attend or indirectly through the election of certain representatives to attend to the business.* **2.** a country, state, or community having such a government: *Canada is a democracy.* **3.** the treatment of others as one's equals.

Kibbutzniks feel very strongly about democracy. They claim that it is one of the principal features of their life. What evidence can you find to show that they try to behave democratically in their communities?

Do we behave democratically?

In our community? in our school? in our homes?

Give examples.

Illustrate your answer by describing examples of democratic behavior:

in your community in your school in your home.

Make a list of words that mean the *opposite* to democratic.

Study the photograph on this page of a kibbutz meeting. What evidence is there to show 1. that it is a large meeting, 2. that the members are behaving democratically?

It is not always easy to act toward other people in a democratic way. What might be some of the reasons why this is so?

To test our understanding of communal living

You know a good deal about how things are done in your community. You have learned a little about kibbutz living from this study. Both ways of living are said to be democratic. Do you agree? Test yourself with this exercise to see if you have discovered how the two systems are the same, and how they are different. Discuss your answers with your classmates.

Suppose you and your family decided to live on a kibbutz for the rest of your lives. Which of the following things would you have to give up? What things could you still do?

Freedom of speech
Money in payment for work
The right to do as you please
Equality with others

Your bicycle
A good education
The right to own land
Your native language



Would your family be giving up more than it would gain? Debate this important question with your classmates. Then write the conclusions you came to on the chalkboard.

The kibbutznicks themselves have said that their life is not easy or perfect. How would they handle a person who is

lazy? How would they settle quarrels? What other kinds of problems might cause trouble?

REVIVIM

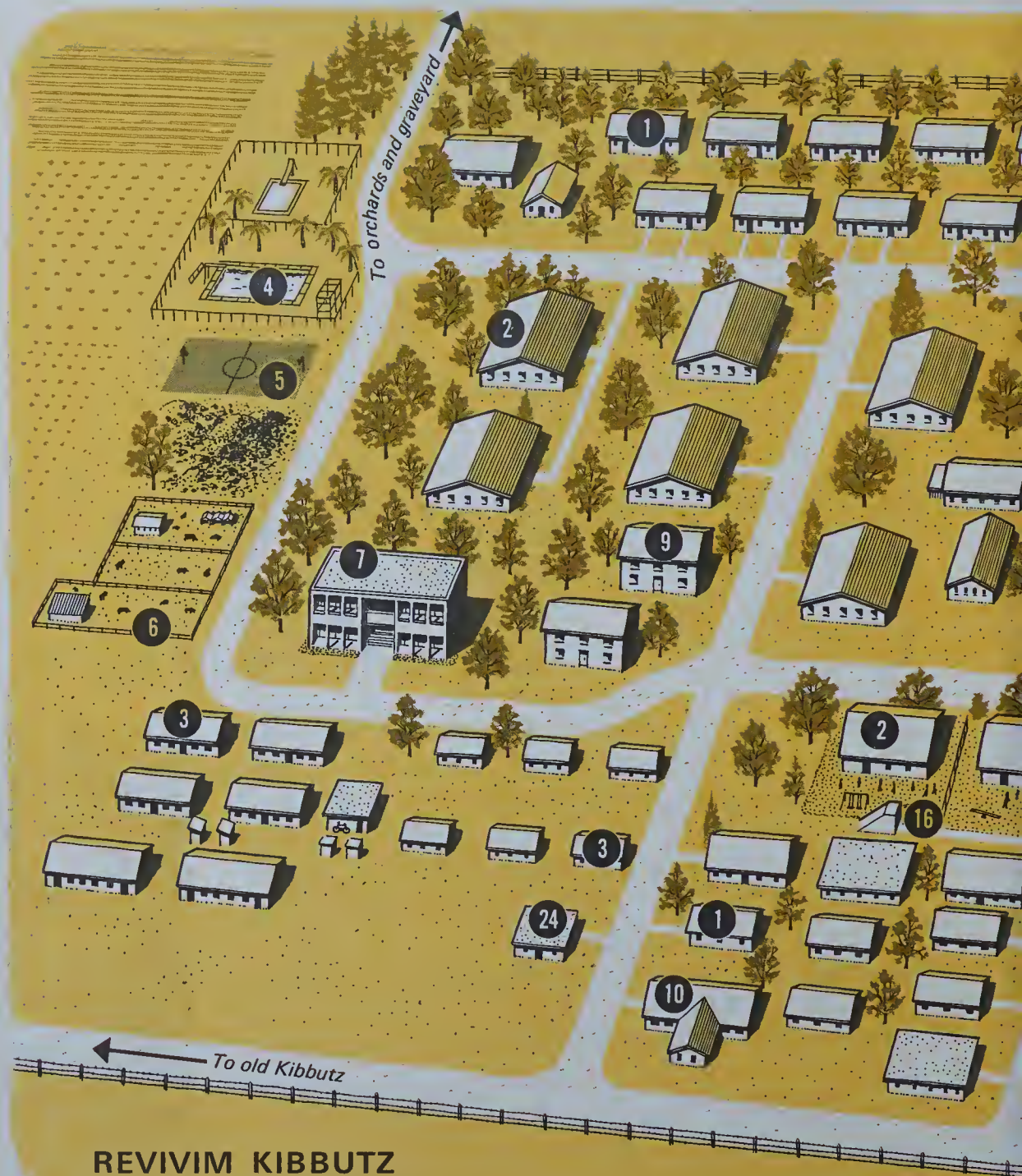
Revivim, which means "streams of water" in Hebrew, was one of the first kibbutzim on the Negev. The settlement, located on high ground overlooking the surrounding fields, has grown into a community of over 200 adults. Most of the members are native-born Israelis called "sabras," though some have come from Canada, Australia, the United States, and Europe. In the kibbutz are also about 150 children and a small number of volunteers like Margaret Homan.

The number of buildings in the settlement has increased from the early days. Besides houses for the kibbutzniks, there are now buildings for recreation and other community services, as well as buildings needed to carry on the farm operations.

The kibbutzniks keep cows for milk and raise chickens to provide meat and eggs. The well cultivated fields produce wheat, potatoes, corn, sugar beets, and peppers. From the orchards come large quantities of citrus fruits, pears, apricots, peaches, and several varieties of nuts.

Most of the chickens and orchard crops are sold in Europe where they bring a good profit to the kibbutz. The kibbutz sometimes sells trees to cities like Beersheba or Tel Aviv to plant on the streets for shade. They recently built a plastics factory on the kibbutz to help improve the economy.

When the kibbutz was first established, the members began to plant trees for a medium-sized park a mile from the kibbutz. Next to the orchards there is a cemetery for members of the kibbutz and for the soldiers who died near Revivim in the War of Independence in 1948.



LEARNING FROM A DIAGRAM

This diagram is based on a sketch provided by Meg Homan. Use these questions to help you interpret it.

Where are the homes for the children located? Find the facilities that have been provided for recreation, eating, and education in the kibbutz.



KEY TO DIAGRAM

- 1 Members' houses
- 2 Children's houses
- 3 Ulpan houses
- 4 Swimming pool
- 5 Basketball court
- 6 Children's Zoo
- 7 High School
- 8 Playground
- 9 Teenagers' houses
- 10 Candy store and ping-pong room
- 11 Barber shop and showers
- 12 Infirmary
- 13 Offices
- 14 Laundry and sewing room
- 15 Shoemaker
- 16 Bomb shelter
- 17 Army quarters
- 18 Old tool shed used as auditorium
- 19 Chicken house
- 20 Refrigerator house
- 21 Gymnasium and workshop
- 22 Moadon (= culture centre)
- 23 Kitchen and dining hall
- 24 Music room

Where would you go if you were sick? or needed a haircut? What other community services does the diagram show? Would you pay for the services? Locate the buildings that are connected with the farming operations of the kibbutz: What provision have the kibbutzniks made for their protection in time of war?

Now summarize all the things you have discovered in the form of a chart, under headings like these: 1. Housing, 2. Education, 3. Recreation, 4. Community services, 5. Farm Operations, 6. Protection. Make a diagram of a small town near your home. How is it the same as Revivim? How is it different? Which plan do you like best?



A modern motel on the Sinai desert south of the Negev. Are there any ideas here that you could use in planning your settlement?

Let's plan our own settlement!

We have learned a little about Revivim and kibbutz life. Have you been wondering why anyone would want to settle in such a dry place? What problems do you think the settlers face? How do you think they solved their problems? A good way to answer such questions is to plan a settle-



How did Revivim manage?

Meg met Yaacov and Zipporah the next day on their way back from school. They were accompanied by an older man with a long beard. He had difficulty keeping up with the

lively children. The sun was at its height, and like a giant spotlight, sucked sweat from their skin and let it trickle down their backs and sides to be caught in the bands of their shorts. The dust of the path hung about their knees and stuck to their wet legs. A white path appeared when Yaacov licked his arm, and the taste of salt clung to his tongue.

"We would like you to meet Yansoley Shemesh," the children called almost together. "Yansoley is one of the founders of our kibbutz. He is going to show us the irrigation works."

Meg smiled a greeting and observed, "I have been thrilled with what I have seen, but I'd like to know

ment of your own. Pretend that you and your classmates have decided to become settlers at some new place on the Negev. Hold a class meeting to discuss your plans. You will need to know many things and make wise decisions if your settlement is to be a success. Use the suggestions below to guide your planning. Be original too, if you wish, and try to contribute ideas no one else has thought of.

To get all the information you will need :

How to plan for your settlement

- 1 Study the evidence in this book about the land, history, and climate of the Negev. Get information from other books as well.
- 2 Find out what problems you are likely to meet. Consider several solutions to each problem.
- 3 Check you solutions with each other and with people who have had experience in desert living.
- 4 Make an oral or written report to summarize what you have learned.

Questions you will have to answer :

- What kind of people would make the best settlers?
- What skills and knowledge would you like your settlers to have?
- What would be a good place to locate your settlement? Why?
- What clothes, tools, and equipment would you bring?
- What preparation would you make for shelter and protection?
- What buildings would you construct? Which ones would you build first?
- What crops would you plant and what livestock would you raise?
- What rules would you draw up to live by?

Start planning now. You can revise or change your plans when you get extra information.

why you came and what it was like here in the beginning. You must have had a great deal of courage to try to settle here!"

Yansoley Shemesh laughed. "Yes, many of our friends said we were foolish to try, but thousands of Jewish people were flocking into Israel to find a home. We needed more land to feed the extra mouths.

"Revivim and two other kibbutzim were formed to see if the Negev would yield a living. We tried different kinds of crops and different kinds of farming. We dug deep wells and found water. We found out when the rains came and learned to store the rainwater for our use. We even studied the records of the past to learn what

they could tell us. We lived in a cave and in mud huts with no conveniences, and we had to be on constant guard against Arab raids. But we proved one thing. The Negev would yield a good living—if we could get enough water."

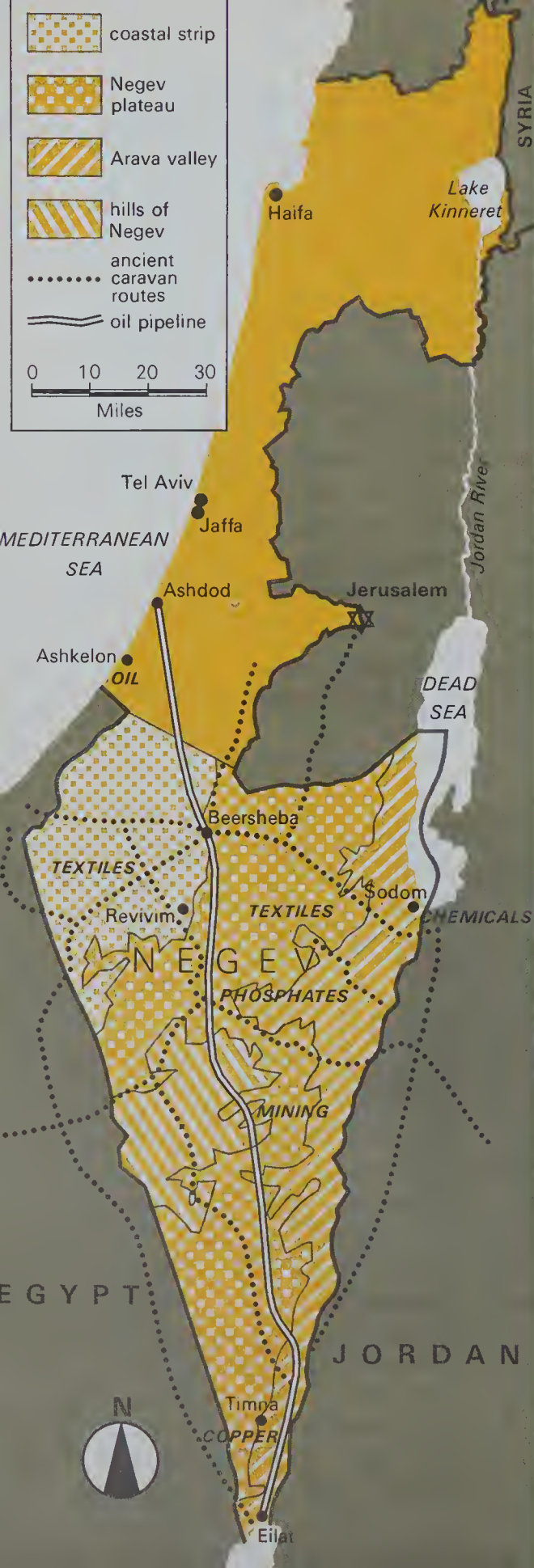
As they made a tour of the fields and observed the water canals and the sprinklers at work, Yansoley continued his conversation.

"Before we could settle here, the government had to fill in the gullies and level the land. When we depended on our wells for irrigation, they would sometimes run dry, especially after a dry winter. Now that we get water from the National Canal as well, things are much better. Even so, we still have to use water very carefully so that we don't waste any."

List the things the first settlers did to see if the desert would yield them a living. To what conclusion did they come?

What things might they learn about desert living from the records of ancient settlers, their Bedouin neighbors, modern technology?

From what source did they probably learn the most? Explain your answer.



Is the Negev suitable for settlement?

“Unto a good land, and a large, unto a land flowing with milk and honey”

This quotation appears in the Bible (Exodus 3:8). Find out what was happening at the time this remark was made. Do you think it refers to the Negev? If not, to what parts of Israel might it refer?

Evidence from maps

On the map of Israel, locate the four zones which Rinna Samuels describes in her book (see page 17). In which zone is Revivim located? How far is it from Beersheba?

Find four places from which water could be brought to the Negev. What problems would have to be solved in each case before the water could be used?

Study the map to discover where towns and other settlements like Revivim are located. What can you tell about the population of the Negev from the map?

Does the Negev have any mineral resources? For what would they be used?

Locate the ancient trade routes on the map. Why would they not be used much today?

Use the map scale to discover the following facts about the Negev: (1) its greatest width, (2) its length, and (3) its width at Eilat. How long is the pipeline that carries oil from the harbor in Eilat to Tel Aviv?

**What
did
they
mean?**

In urging young people to “go south” to help develop the Negev, many Israeli leaders used these expressions:

The land needs the people.
The people need the land.
The people need each other.

What did they mean? Try to explain each statement in your own words.

LONG AGO

From the earliest times, the Negev served as part of the highway linking Egypt and the Red Sea with far-off India. Camel caravans loaded with trade goods travelled back and forth through the rugged hills and over the sandy plateaus. Cities sprang up along the trade routes. After the Arab invasion of the region, trade declined and soon all evidence of these early settlements was buried under the shifting sands.

One of these ancient cities was Shivta. You can find its location from the map on page 16. Archeological teams from Hebrew University have been exploring the ruins. They have concluded that it was a flourishing city at the time of Christ. Its market place was a noisy, bustling place where traders displayed exotic spices, precious metals, and silk, while local farmers sold fresh vegetables to the caravan drivers.

Outside the city, there were green fields on terraced hillsides. Dams collected water in the wadis (dried up river valleys), and huge tanks collected rainwater from the roofs of all the buildings in town.

This information is being studied eagerly by the government. The Israelis realize that some of the methods used by these ancient cultures might be of use to farmers on the Negev kibbutzim today.



Looking down on modern irrigated fields from the business section of the ancient city of Avdat. Both Shivta and Avdat were favorite stopping places for the camel caravans. As you study the picture, you might like to speculate about questions like these: Where did the caravans come from? Where were they going? What goods did they carry? How did ancient farmers get water for their crops? What caused these old cities to disappear? What did the kibbutzniks learn from them?

Evidence from books

Israelis regard the Negev as their most important frontier. Much of the region is a desert, but it is rich in minerals, and some parts could provide homes for the people of a rapidly growing nation. The Negev contains more than one-half of all the land in Israel. It is divided into four zones—the coastal strip, a rocky plateau, an area of barren hills, and the wrinkled Arava valley. Only the first two of these zones were considered suitable for cultivation of any sort. Most of the region has a true desert type of climate—with typical desert animals and plants. It is very hot during the day and quite cool at night. The hot winds suck moisture from the land instead of depositing rain on it.

The last two zones are so isolated and barren that they were considered to be utterly worthless. It was known of course that some of the worst parts of the desert contained many minerals, and copper had been mined near Eilat, as far back as the time of King Solomon (about 1000 B.C.).

Until 1940, however, most authorities felt that the Negev was not suitable for agriculture. There was only one historical exception to this viewpoint.

Records and excavations showed that in ancient times large portions of the Negev had been fertile and had supported a population of between eighty and one hundred thousand people.

from ISRAEL TODAY - The Negev, by Rinna Samuels

Evidence from photographs

The word Negev appears often in the Bible. It means roughly "south" in Hebrew and comes from root words meaning "dry" or "wiped dry." The photographs below are scenes from each of the four zones described by Rinna Samuels. Decide which zone is represented by

each picture. The answers are below. Judging from the photographs, which two zones might be made suitable for settlement? What would have to be done to make them fertile again? Do you agree with Rinna Samuels' opinion about the other two zones? Why, or why not?



1. Irrigated land on the "coastal strip" between Beersheba and the Mediterranean
2. Rough land on the Negev "plateau" which can be made suitable for farming
3. Mountainous country in the southwestern part of the Negev, near Sinai desert
4. Barren hills west of the Dead Sea, on the edge of the Arava Valley. The soil is poor, and the rainfall averages two inches a year.

Evidence about climate

Climate includes such things as the temperature, sunshine, rainfall, and the winds that blow over a place. It affects the way we live and the work we do. People who come to the Negev from places with different climates find the weather uncomfortable at first. The sun wilts them, and the dry wind blows sand in their eyes, ears, and mouths.

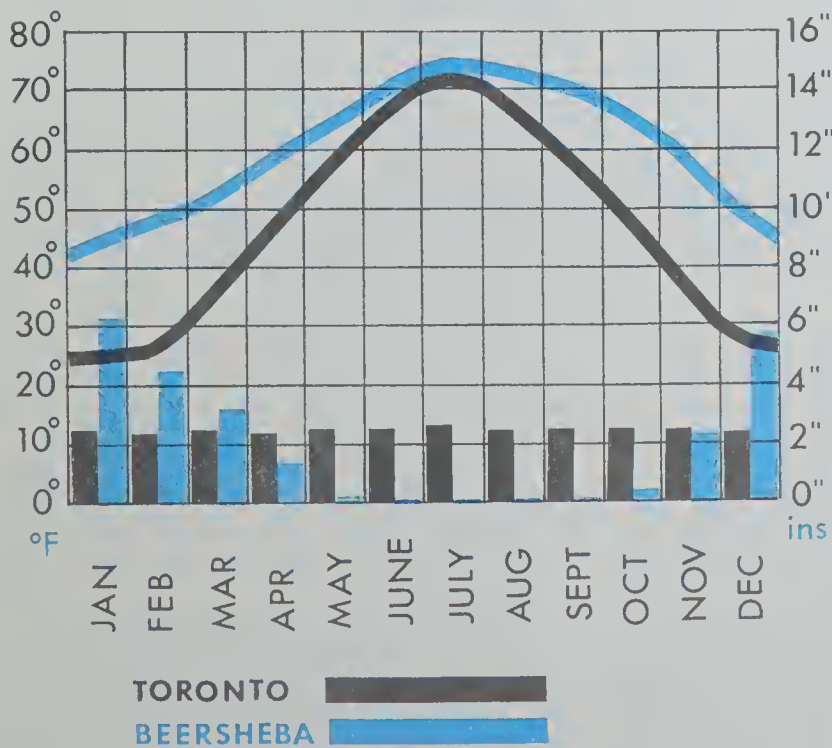


VOL 52 / 35,514 / JULY 31, 1970 / יום ו' כ"ז תמוז תשל" / שנה נ"ב / 100

The Weather forecast for today:

Jerusalem 23° to 30° C; Tel Aviv 28° to 43° C; Gaza 21° to 30° C; 20° to 30° C; Haifa 23° to 29° C; Jericho 23° to 37° C; Relative humidity—no change. Height of Lydda Airport 19° to 33° C; Beersheba 19° to 36° C; Eilat waves 50 to 100 centimeters.

A weather report from a Tel Aviv newspaper,
The Land, July 17, 1970



YEARLY CALENDAR

SEASON	MONTH	SPECIAL EVENTS	FARM WORK
AUTUMN	September	New Year	Planting and harvesting (summer crops)
	October	Yom Kippur	
	November		
WINTER	December	Chanukah	Fruit picking, particularly citrus harvest
	January	Purim	
	February		
SPRING	March	Passover	Planting and harvesting
	April	Rains end	
	May	Desert winds (maybe earlier)	
SUMMER	June		Grape harvest Sugar beet harvest
	July		
	August		

In what season of the year does Toronto get most of its rainfall? In which season does Beersheba get the most rain? What do you think is the reason for any difference between the two places?

What is the average yearly temperature where you live? How does it compare with that for Beersheba? How does the average yearly rainfall where you live compare with Beersheba's rainfall?

If you were planning a vacation in Israel, at what time of year would you try to go? Why?

Obtain the figures for temperature and rainfall for your community and make a graph like the ones on this page.

A review of what we have learned

As you have discovered, the following are the main problems the Israelis have encountered in trying to make new homes on the Negev:

- | | |
|--|-------------------------------|
| Few materials available for buildings. | Scant, uncertain rainfall. |
| Roads few and very dusty. | Land scarred by deep gullies. |
| Danger from Arab raids. | Hot and windy weather. |
| | Poor local sources of food. |

In your notebook, list the problems in order, to show which of them you consider to be the most serious. Opposite each item write a short sentence telling what is being done to overcome the problem.

How successful were the Israelis?

You have discovered what the Negev is like, and how people lived there long ago. Now let us find out how successful modern Israeli farmers have been in making the desert yield a living.

Did all their plans work out successfully? If not, where did they fail, and what problems do they still have?

How do they use modern machines and scientific methods to help them?

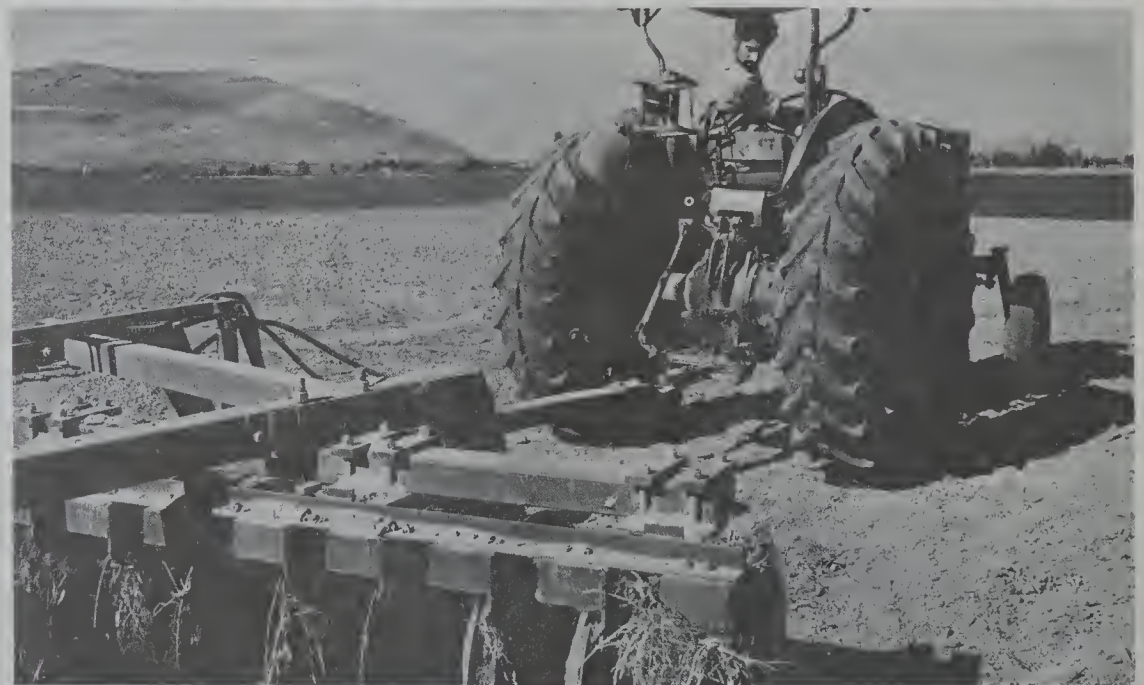
What did they do to get water for their crops?

What other things could they do to be sure of a good supply of water?

THE WORK PROBLEM

As the work manager at Revivim said to Margaret Homan, "Modern machinery and equipment have made out tasks easier, but machines can't do everything." What are some of the farm jobs which can't be done with machinery? How would you go about doing such jobs? Why are the kibbutzniks so willing to do them? Here is part of one of Meg's letters home, to give you some idea of what work on a kibbutz is like.

On her third day at Revivim, Meg started work in earnest. She was sent to the pepper field with a hoe and put to work weeding peppers. When she started at 5:30 a.m., it was cold and she wore heavy pants and a sweater over her work shorts and sleeveless top. By 7:30 it was hot, and she took off the heavy pants and sweater. The rows of pepper plants were at least two city blocks long, and she managed to hoe about three-quarters



of a row in a day.

Meg liked working in the orchard best. The pear trees needed trimming, and the workers were given long clippers and were told to cut the branches that were getting too big.

The trees provided welcome shade in the heat of the day, and the work was easier on the back than weeding. Mike came along during the morning and told her, "Yafe me-od," which

means "Very good."

Later when the pruning was finished, potato harvest began. Avrom taught her to drive a tractor, and she drove up and down the rows while he stood in the wagon hitched to the tractor and threw out the boxes for the potatoes. She was a little afraid of hitting someone or something, but she proved herself to be a good driver.



THE WATER PROBLEM

The shortage of water in the Negev is Israel's most serious problem. As Meg wrote in one of her letters home, "Water is very precious here. Adi scolded me the other day for throwing the dishwater away." She also mentioned that a plan to store the water that came down the wadis during spring floods had to be abandoned. The evaporation rate was so high from the open reservoirs that the water disappeared in a week or so.

The map on this page shows the canals and pipelines of the Jordan Water Project, completed in 1964. This system of canals, pipelines, and tunnels carries fresh water 150 miles from the Sea of Galilee to the Negev. Israel uses nearly 90 per cent of its proven water resources, most of it for agriculture. Yet it can irrigate only about forty per cent of the irrigable land. Besides water from the Sea of Galilee and the River Jordan, ground-water, springs, and even treated sewage are used. Israel has built a plant at Eilat to convert seawater to fresh water, but the process is too expensive for agricultural use. The Israelis hope to build a plant to supply atomic power for the process.

Trace the route followed by the Jordan-Negev water system. What problems had to be solved to build such a long conduit?

Notice the pumping stations along the route. For what purposes would they be used?

Why is the water allowed to run in open trenches near the Sea of Galilee but in closed pipes farther south? (A clue: think of the differences in climate.)

Why was a water system not built to the Negev from the Dead Sea?

At what point in this water canal would an Arab attack do the most damage?

Find out about a similar project in California, where water is being brought from the north to nourish crops in the drier southern parts of the state. How do such projects benefit the people?



THE FOOD PROBLEM

Plants need food, water, and sunshine to grow well. The soil in some parts of the Negev is rich in plant food, but the land needs the help of people before it can be used. What did the kibbutzniks do to make the land suitable for farming?

After the land was prepared for crops, the people had to decide what animals to raise and what crops were suited to desert conditions.

Sometimes they made mistakes, as Revivim did when they tried to raise dates. The farmers found that the climate was too cool in some months to get the best results.

Make a list of the different crops that can be grown in the Negev if there is sufficient water. Compare this list with a list of the crops grown in your own district. Account for the differences.



How do the Bedouins use the land?

Some of the neighbors of kibbutz Revivim have different customs and use the land differently than the Israelis. While many Bedouins live in cities, and others farm like the Israelis, still others live as they have done for thousands of years. After reading the account below, make a class chart to show differences in customs and in the use of land between the Bedouins and the kibbutzniks. What conclusions would you draw about the two groups of people, from the evidence?

Around Kibbutz Revivim are many villages and encampments of Bedouins. These Arab tribes have lived on the Negev desert much longer than the Israelis. In their white flowing robes they are a common sight in the country and in Beersheba, the capital of the Negev, where they mingle freely with the townspeople.

In spite of changes around them, Bedouins still retain many of their ancient customs. Tents made from spun camel hair are their favorite type of dwelling, and camels are still their principal means of transportation. Settlements are located beside surface water. Their main occupations are herding sheep and camels, and growing tobacco, and money received from the sale of these products is used to buy rice, coffee, pottery, and utensils.



They are followers of the Moslem religion which permits them to have more than one wife. The wives live together in the harem side of the tent. They sew, cook, weave, and look after the children. Bedouins are noted for their hospitality. A Bedouin sheik feels honored when guests come, and he expresses his appreciation by preparing a feast.

SUMMING UP

To help make our settlement a success, we have learned about the Negev and what other people have done.

Review the questions you were asked on page 15. Did you have to change any of your answers.

What ideas about desert life did you have to change?

In your settlement, did you decide to live like the kibbutzniks? Give reasons for your choice.

In what ways did you decide to do things differently in your settlement than the people in Revivim?

Copy the statements below into your notebook and answer them with ONE of the phrases. What other sources, besides these pages, could you check to be more sure?

PROBABLY TRUE

PROBABLY FALSE

CANNOT TELL

It would be easy for people to earn a living on the Negev.

Desert plants and animals are specially adapted for desert life.

The soil is too poor for farming.

Many people lived on the Negev long ago.

The Negev gets little rain.

The Israeli way of living is better than that of the Bedouin.

Write a description of the Negev desert in your own words.

Use your atlas and encyclopedias to locate other desert areas in the world. How are they the same? How are they different?



Our spring field trip

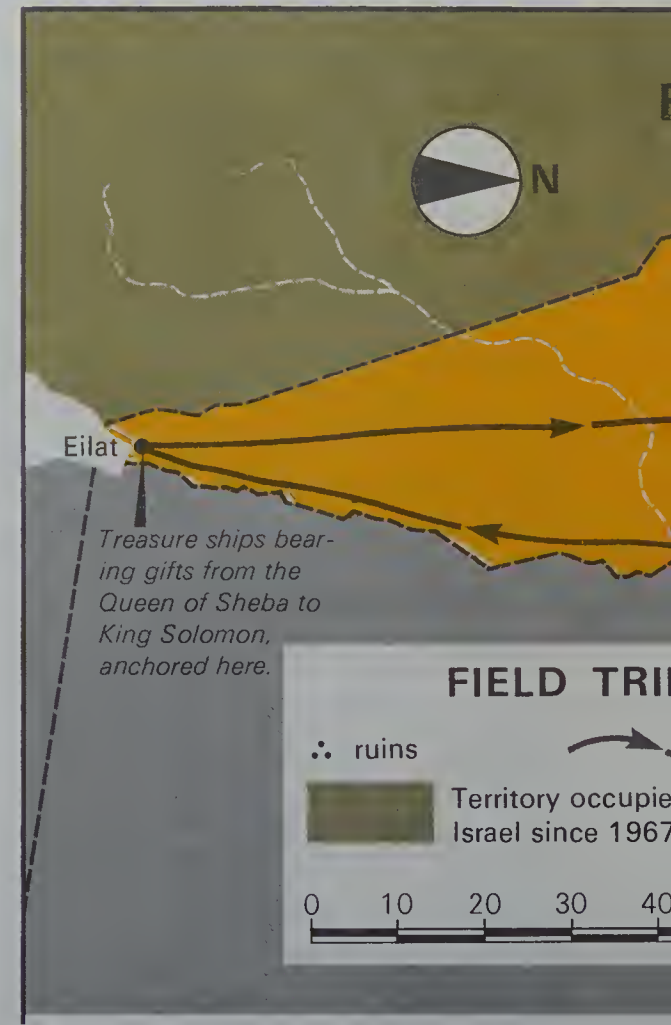
Field trips are more than holidays in Israeli schools. They are an important part of education. Before starting out, the pupils plan the trips with their teachers and decide what to do and see—and how to behave. Let us study their route map beforehand, too, so that we can follow their journey more easily.



Bedouins, on their way to Beersheba. What does the photograph tell you about them? about the country?

Yaacov and Zipporah were all ready in their new khaki shorts and *cova tembel* (hats to protect them from the sun) to start off with their *kvutza* (group) on a spring *tiyul* of Israel. They would see their country almost from end to end—from Galilee to Eilat, from the Mediterranean to Jerusalem. Meg was going along as one of the chaperones. The kibbutz's five-ton truck was ready, too, all freshly washed to provide their long-distance transportation. They would hike short distances, especially since spring, with all its wild flowers, is the best time of the year for hiking.

From Kibbutz Revivim, they started north. The road, bordered on both



sides by hand-planted eucalyptus trees, was pleasantly shady and cool. Thank goodness no *chamsin* was blowing! As they left the Negev, Meg noticed more and more fields, watered by irrigation. As they approached Tel Aviv, the soil was bright yellowish-red, and the roads were lined with orange groves. Near the seacoast were enormous sand dunes which seemed about to gobble up the landscape. Only a few tufts of grass grew on the dunes, for this land had not yet been brought under cultivation.

At the top of a hill they could see Tel Aviv on the plain below. It is the largest city in Israel. What tall build-

ings there were in the centre! Uzzi, the truck driver, told them that the tallest one they saw was the tallest building in all Israel. He had also promised them a lunch of *falafel* and *gazzoz* in Tel Aviv. As they entered the city, Yaacov thought he had never seen so many cars and trucks in one place before. All too soon it was time to leave that exciting city.

As they once more headed north, they noticed more and more eucalyptus trees. Uzzi told them how the trees were planted ninety years ago to help drain the swamps. A few miles farther on, they were again among the sand dunes. From time to time, they caught glimpses of the

Mediterranean Sea.

Yaacov was the first one off the truck when they arrived in Caesarea. One of his fondest dreams was to go on a "dig" or archeological expedition. He scrambled up the Roman pillars on the shore and tried to imagine how Herod felt as he watched the Roman fleet bringing goods to his favorite city.

Zipporah wandered among the statues, entranced by their whiteness. As they explored the remains of Roman buildings, they realized how many peoples had made their home in this land. All too soon Uzzi called "Time," for they had a long drive to Galilee ahead of them.



CAESAREA

Caesarea is the site of an ancient fortress that existed several hundred years before Jesus Christ. Then, between 25 and 13 B.C., King Herod the Great built a city that contained palaces, temples, an amphitheatre, aqueducts, and many other buildings. To make a safe harbor, blocks of stone were piled on the reefs.

In those days Caesarea was a thriving seaport. Slowly its power declined, however, and after the Arab invasion in 640 A.D. it became little more than a village. In the Middle Ages, the Crusaders built new fortifications but they, too, were destroyed by the Arabs. Now the ruins are being restored to help visitors see what life was like in those days.



The remains of a Roman aqueduct 2000 years old. What was probably the source of the water it carried? What problems had to be overcome to build it and bring water to Caesarea? What can you infer from it about the size of the city? Who probably did the actual work of building the aqueduct?

They were sorry that they could not stop in Haifa to see the ships from different countries in the harbor, but they drove around the edge of the city and on toward Galilee. Yaacov was sure that he had never seen so many orange and banana groves in his entire life. The perfume from the orange blossoms filled the air.

They drove around the southern end of Lake Kinneret (the Sea of Galilee) to Kibbutz Ha On where they would spend the night. The children at Ha On showed them the bunkers where they slept when the Jordanians shelled the kibbutz. They joked about their "special bedrooms," but Zipporah thought the bunkers looked grim. All the buildings at Ha On were built of reinforced concrete to with-

stand the shelling. Fortunately there was no shelling that night.

In the morning, after their breakfast of salad and *leben*, they hiked northward along the shore of Lake Kinneret to Kibbutz Ein Gev. All along the shore were green fields and orchards. They had big appetites for the fried fish lunch for which Ein Gev is famous.

After lunch the five-ton was awaiting them, and they started south toward Jerusalem. From the lowland around Lake Kinneret they crossed the hills of Lower Galilee and the Plain of Esdraelon with its lush farms. Then they climbed into the hill country and into the region that before 1967 was part of Jordan. They noticed that the occupied land had

fewer farms than Galilee and the coastal plain.

They arrived in Jerusalem in time to see the last rays of sunshine emphasize the pink of the Jerusalem stone, the local stone of which most of the city is built. Yaacov and Zipporah were eager to see so many things in Jerusalem that they had a hard time deciding what they could do in just one day. Meg would go with them, but she left the choice up to them. They finally decided on the Dead Sea Scrolls, the Chagall windows at the Hadassah Hospital, and the West Wall. The Dead Sea Scrolls were Yaacov's special interest because they are such an important archeological find.

Both children were fascinated by



Part of an open-air theatre where the people came to watch plays. Where did the actors probably stand? Why does the theatre not have a roof?



All that is left of statues and columns that once graced courtyards and public places in Caesarea. What inferences could you make from these photographs about the state of culture in those days? How does it compare with modern culture?



A view of Tel Aviv looking back from Jaffa



On the way north to Lake Kinneret. In the background, a kibbutz which was shelled four times from the Golan Heights by the Syrians.

the stained glass windows at the synagogue in the Hadassah Hospital. Their guidebook told them that the windows were designed by Marc Chagall, a famous artist who was born in Russia. Each window represents one of the Twelve Tribes of Israel.

The West Wall, the only part of King Solomon's temple that is still standing, struck them with awe. Except for the years from 1948 to 1967, Jews have prayed at that wall for centuries. Especially there did they see people dressed in costumes from all countries.

As they left Jerusalem for the south the next morning, Meg promised herself another, longer visit in Jerusalem. There were so many

things that she wanted to see. It was hard to believe that she was seeing so many of the ancient places she had read about in the Bible.

To pass the long hours on the trip south, all the children sang. The heat increased, and the countryside became drier; the road was hot and dusty. At last they reached Sodom on the Dead Sea, the lowest spot on earth. The countryside was bleak with almost no plants at all, just rocks and bare earth.

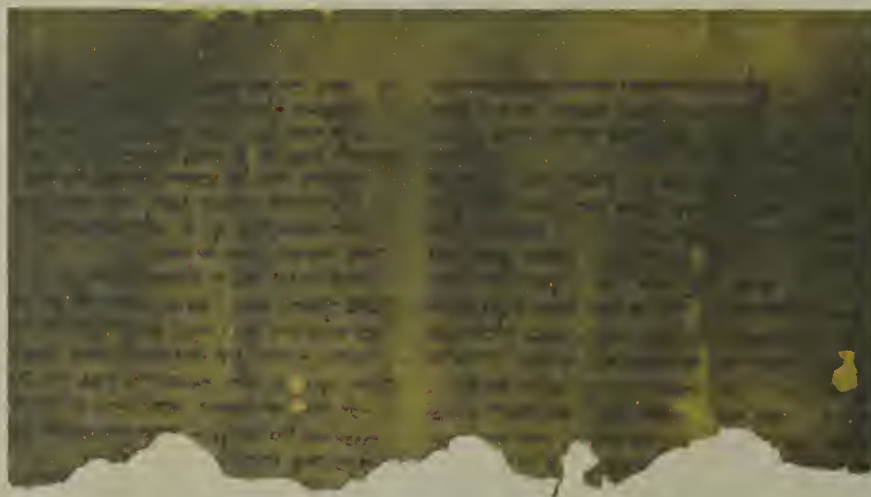
But Sodom has important minerals. They watched men dig salt out of special evaporation ponds. The salt would be made into potash, important in making fertilizer and glass. They remembered spreading fertilizer on their gardens, and they wondered

now if any of it had come from salt from this pond.

The showers at Kibbutz Ein Gedi, where they spent the night, were especially welcome after the heat and the dust. They went early to bed after supper, for tomorrow they would climb to the ancient fortress of Masada.

Masada! The long, hot climb was well worth it. Yaacov wasn't sure that he would have been as brave as Eleazar and the rebels against the Romans.

The swimming pool at Kibbutz Ein Gedi was very welcome when they returned there for lunch. Already the temperature was nearly 100°. One of the older kibbutzniks told them how hard they had had to work to make



Locate the caves where the scrolls were found on the map, page 25. Find out who put the scrolls in the caves, and why. Why were scholars so excited by the discovery? Try to explain why the scrolls survived for so long without rotting away.

DEAD SEA SCROLLS

Early in 1947 a shepherd boy near the shore of the Dead Sea set off to find a goat that had strayed away from his flock. Suddenly he noticed a gaping hole in the rock. He didn't remember having seen it before, so he threw a stone into it. The stone fell with such a terrifying crash that the shepherd forgot all about his goat. He took to his heels and ran home.

Three of his fellow tribesmen crawled into the cave a few days later. They found some large jars and, in one of them, three leather scrolls. These scrolls eventually found their way into the hands of scholars who recognized their value. The scrolls had been written about one hundred years before the birth of Christ and provided new insights into many passages in the Bible and added details about life in Palestine.

They were considered to be such an important discovery that a special building was constructed in Jerusalem to protect them.



The world-famous Western Wall, of great significance to the people of the Jewish Religion. Notice the arches on the left. The original floor is down another twelve feet.

One of the twelve windows designed by Marc Chagall. This one represents the tribe of Asher.



The modern building in Jerusalem where the Dead Sea Scrolls are kept in sealed glass cases.



King Solomon's pillars rising abruptly from the floor of the Arvada valley not far from Eilat. The Israelis are again using the same mines, as this modern extraction plant at Eilat shows.

their dry, salty land into a fertile oasis in the desert. The first crop they could grow was dates, but now they sent the first flowers and fruit to Europe long before any other kibbutz. Such exports earned important money for Israel.

The trip to Eilat took the whole afternoon. All the countryside was desert. Once they saw a Bedouin herder and his flock of goats and sheep and camels, and there were other trucks and cars on the road. Otherwise there was no sign of human life. Yet they knew from their own kibbutz and from Ein Gedi that water would make the Negev produce three crops a year.

Just before suppertime, they reached Eilat, surrounded by the Red Mountains. The mountains did indeed look red in the setting sun, but the sea was blue, intensely blue. The next

morning, everyone took a trip on a glass-bottomed boat to see the coral stands and the brightly colored fish darting in and out. They could have spent the whole day on the boat.

Near the boat dock, they saw the new distillation plant which changes seawater into fresh water. They wondered if the process would ever be cheap enough to provide water for farms in the Negev.

Later, just as they started for home, they passed the pillars of Solomon on the outskirts of Eilat where copper is still mined after 3000 years. They

could see the raw ore being packed in barrels for shipment to Western Europe and Japan. As they drove through the long miles of desert, they sang to pass the time. When they arrived at Revivim, they eagerly shouted "Shalom!" to Abba and Imma. They both started talking at once.

"We have seen the coastal plain, Galilee, the hills of Samaria and Judaea, Jerusalem, the Dead Sea, and the Negev. What a wonderful country we live in!"

Which parts of this field trip did you find most interesting?

What did you learn that you didn't know before?

Do you think field trips are useful? Why? What things should you do afterwards to make them even more valuable?

What parts of your country have you visited? What other parts would you like to visit? Why?

What is there about Israel which made Zipporah and Yaacov feel so proud?

MASADA

This lofty, isolated rock, situated one mile west of the Dead Sea, has been held by a succession of different rulers. King Herod built a fortified palace there in 40 B.C. as a retreat for himself. The palace had three terraces that could serve as successive bastions of defence in case of invasion. The palace also contained many underground rooms, storage vaults, and concealed staircases. Its most tragic occupants were a band of 960 Jewish Zealots who endured a three-year siege by Roman legions. All assaults were repulsed until the Romans built a huge inclined ramp to the top of the rock. Then in 73 A.D., the whole garrison—men, women, and children—committed suicide rather than surrender. Archeological surveys and excavations in 1955-56 uncovered Herod's palace and revealed proof of the siege and of later occupancy by the Romans, by a religious order, and by the Crusaders.

These aerial views of Masada will help you to understand why the Zealots were able to withstand the Roman soldiers for so long. Locate: 1. the three terraces shown in the photograph to the right; 2. the "snake" path used by



the occupants; 3. the ramp built by prisoners of the Romans; 4. the remains of three Roman encampments; 5. the wadi that completely surrounds the fortress; and 6. a bus terminal for tourists.



ATTACK!

“With a sword in one hand”

“.....everyone with one of his hands wrought in his work, and with the other hand held a weapon”
(*Nehemiah 4:17*)

The quotation refers to a period of strife in Jerusalem during Biblical times. Could the quotation be used in relation to conditions in Israel today? Explain.

As Yaacov and Zipporah got ready for bed, they listened to the news on Kol Israel (the national radio station). They could not believe their ears. The kibbutz they had visited on the Galilee had suffered a disastrous attack! The chedar ochel had been demolished. But worse, far worse, two people were dead and six children were being treated in hospital.

Yaacov and Zipporah remembered the underground bunkers they had seen at the kibbutz. Zipporah had felt a cold shiver when she had gone down into the rooms of strong reinforced concrete. Such darkness! Yet she knew that she, too, would make jokes if she had to sleep there.

She had often wondered about the trouble between Arabs and Jews.

The Arabs thought *they* were right. The Israelis thought *they* were right. Could they both be right? She thought of the refugees who were made homeless by the constant fighting. She knew how sad she would feel if she could not see Abba and Imma every evening in the kibbutz. She loved to work in the fields and walk over the countryside. And she knew she would cry if the war made her homeless.

Zipporah's Abba and Imma had often told her stories of “progroms” and concentration camps. From her school studies, she knew of the “Wandering Jew.” She felt every person must have a homeland. She sympathized with the plight of the

Jewish people argue that they were the earliest continuous inhabitants of Israel. Although many of them were driven from their homes by successive waves of invaders, the argument points out that there have always been Jews living in Israel. Jews also reason that the British government supported their claims in 1917 by declaring they should be allowed to have a homeland in what was then called Palestine. The Arabs opposed this declaration so violently that the immigration of Jews to Palestine was controlled by Britain until after World War II. In 1947, a majority of the members of the United Nations voted to divide Palestine into two states—one for Jews and one for Arabs. The Jews adopted the name Israel for their part of Palestine and encouraged Jews from other countries to come to live there. At the same time Palestinians living in Israel were encouraged to stay and were promised fair treatment. The Arab nations refused to accept this partition of Palestine. Since that time quarrelling and warfare have disrupted relations between Israel and much of the Arab world.

◀ The Jewish argument

Who is

Can we help solve the problem?

Pretend some of you are members of a truce committee from the United Nations. Your job is to try to find a solution to the fighting between the Arabs and Jews and bring peace to the Middle East.

Elect three of your classmates to be members of the committee, with one of them acting as chairman. Divide the rest of the class into two groups, one to represent the Arabs and the other to represent the Jews. Each group should elect one or two



Children in the safety of an underground bunker during a period of strife in Israel.



Arab refugee. How bad it was to be homeless! But it was even more difficult to be always under attack.

Yet, Zipporah thought, Israel has no refugee camps. The people who

had survived the terrible mistreatment in Europe, the Jews who had been thrown out of Arab countries, and many who used to live elsewhere had all come to Israel. Slowly they had

created a new nation. Israel had pledged itself to give a home to any homeless Jew. So far she had made good her pledge to over a million people.

ight?

The Arab argument ►

members to be spokesmen. Find out all you can from newspapers and books, and by talking to people, so that you will have plenty of arguments for your side of the problem. Use these questions to guide your discussion:

What are the main issues in the dispute?
What solutions would satisfy the Arabs?
What solutions would satisfy the Jews?
What solutions would you recommend that might satisfy both sides?
Why might you have difficulty in getting each side to accept your solutions?

The Arabs reject all Jewish territorial claims. The Arabs argue that their religion began in the Holy Land, too, and that since the seventh century, they have been in possession of the Holy Land. They claim that they have always allowed native-born Jews to live among them freely. They agree that the Jews are entitled to a homeland but object to more Jews coming from other countries to drive Arabs out of their homes. To support their argument, they point to the thousands of Arabs who have fled from Israel to live as refugees in squalid camps in the Gaza strip and in Jordan. They also complain that the Arabs who remained in Israel are treated as second-class citizens and are not allowed a share in government. Furthermore, they do not believe that the United Nations had the right to partition land that belonged to others. Most Arabs resent the existence of a Jewish state in their midst. They feel justified in doing everything they can to drive the Jews out or to make their life uncomfortable.

Thinking about the kibbutz idea

The first kibbutz

The first kibbutz was founded in 1909 by a handful of Polish immigrants in a swampy, malaria-plagued region south of the Sea of Galilee. They named their community Deganya, which means "sunflower." Their idea was to set up a communal village and share everything equally so that they would enjoy a better life. No money was to be used, and all the members would be responsible for community services and individual needs. Private property and private trading would be abolished. Trading would be done by the group as a whole. Any profits would be divided equally or used to improve the kibbutz.



The moshav

A moshav is another kind of farm community in Israel which is preferred by farm families who find kibbutz rules a little too rigid. Moshav farmers believe in co-operative farming, but each farmer lives in his own house and tills his small farm with the help of his family. As on the kibbutz, produce is sold and equipment is purchased co-operatively.

Profits are not shared equally, however, but are paid according to the amount each farmer produces. Heavy farm machinery belongs to the moshav as a whole. Similarly the moshav provides a school and other social services to its members and decides matters affecting the whole community at a general assembly.

A Canadian farm

Mr. and Mrs. Hilborn live on a farm in Southern Ontario. They own 240 acres and rent an additional 100 acres. Their house is seventy-five years old, but it has been kept up and is very modern inside. It has twelve rooms. They own a car, a snowmobile, and their farm machinery.

Like many of their neighbors, they earn their living by growing hay, corn, and oats which they feed to cattle and hogs. They milk fifty cows and sell the milk to the Ontario Milk Marketing Board. The milk is taken by truck to a dairy in Kitchener. The hogs are sold to the Ontario Pork Producers Board in Kitchener where they are sold by auction to meat packers. The nearest village is Roseville, but they do their banking and most of their shopping in Kitchener where there are more stores. All three children go to school in nearby towns by school bus.

The Hilborns pay \$600 a year in education taxes and \$467 in other taxes toward the support of other government services that they enjoy. They spend some of their income for equipment to run the farm. They also pay more than \$1200 a year for food (besides the fruits, vegetables, and milk they produce themselves), \$700 a year for clothing, \$426 for medical care, and \$256 for recreation. They try to save some money each year for future special purchases or unexpected emergencies.



How is a moshav like a kibbutz? How is it different?

How is the Hilborns' farm like a kibbutz? Like a moshav?

How is it different from both?

What would happen to his family if Mr. Hilborn could no longer run the farm? What would happen to Yaacov and Zipporah if their father could no longer work?

Who decides what Mr. Hilborn will raise on his farm? Who decides what will be raised on Kibbutz Revivim?

The role of women in the kibbutz

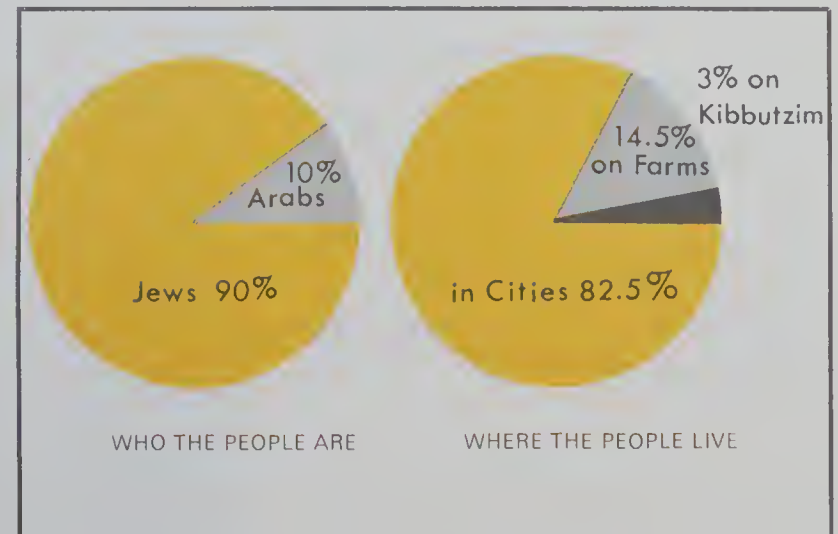
All societies develop different "roles" or jobs for men and women, and even boys and girls. Women in Israel have roles that may be different from those of women in other modern nations. Golda Meir, who has a daughter living at Revivim, was the first woman to become Prime Minister of Israel, and many other women are prominent in public life. Many helped to build roads or served in the army when the nation was younger.

What have you discovered about the role women play in kibbutz life?

In what ways is their role different from that of women in your

community? What reasons might there be for the differences?

Do you think men and women and boys and girls should have different roles? Have a class discussion on the topic.



FACTS OR OPINIONS?



Shlomo Golan, who owns a small restaurant in Tel Aviv.

"I think the kibbutz idea goes against human nature. If I make any money in my business, I don't see why I should share it with anyone else. In my opinion people prefer to own their own property and other possessions. I don't think all work is equally important either. For example, I think a doctor should receive more pay than a truck driver."

Nurit Ilan, a young mother born in Israel.

"I wouldn't trade our life. We are not concerned about appearances, position, or material possessions. To be a kibbutznik, you have to believe in the worth of everyone—and that you can serve best by being just one in the group. We are told that our efforts are helping to make the land fertile again and our nation strong—just as the first settlers foresaw."



Albert Kestner, a volunteer from Canada, who has lived on a kibbutz for two years.

"There are many things I like about kibbutz life but there are some things that bother me too. I suppose I will get used to the hard work and the climate in time. However, my chief complaint is the lack of privacy. We are together so much that I get irritable. Also, I think the work would get done more efficiently if they didn't change the committee leaders so often."

Abba Eban, Israel's Minister of Foreign Affairs.

"The kibbutz and moshav added collective idealism to the normal virtues of farming communities . . . There is no doubt that it is in farm and field that the Israeli enterprise has celebrated its greatest successes. In human terms the result is a generation of Israelis sprung from the soil, robust in body and spirit, who form the advance guard of the national progress."



*Are these quotations facts or opinions? Explain your answer.
How do you account for the differences in viewpoint among the four people who are quoted?*

If you could talk to these people what questions would you like to ask them?

What is your opinion about kibbutz life now? What things do you like? What things do you dislike?



1946

Hertzl Street, Tel Aviv



1972

Changing Israel

We learned about Israel and its history when we accompanied Ziporah and Yaacov and Meg on their field trip. Can we conclude from this that we have a complete picture of the country? Israel has made great strides in the short time since its re-birth as a modern nation in 1948. The

population has increased from 879,000 to nearly 3,000,000 people. New cities have sprung up on the sand dunes and great progress has been made in industry and agriculture. Life is a little easier than it was at first, but changes are still taking place and there are still many serious prob-

lems to solve. We hope you will continue to show an interest in Israel after you have finished this study. Reading articles in newspapers and books or talking to travellers will increase your knowledge and understanding of this country's fascinating story.

Changing kibbutzim

There are changes in kibbutz life which you will want to watch and discuss too. Since we have only studied one kibbutz on the Negev desert, we must also avoid jumping to conclusions about other kibbutzim or kibbutzim life in general. Review the questions you were asked on page 1. Then read the newspaper article on the next page before answering these final questions.



Can we say that a majority of the people live on the land? What are the facts?

Can we say that all kibbutzim are exactly alike? If not, describe and account for the differences.

Use the newspaper article to help you make a class list of all the changes which are taking place in kibbutz living. What is causing the changes?

Is the kibbutz idea likely to last, or will it die out?

What is happening to the old ideals?

BY WALTER SCHWARZ

Down on the kibbutz life is changing so fast that some of the old-timers are wondering what became of the social experiment they pioneered 50 years ago. Israel's utopian collective farms — where everyone is equal, the only money is pocket-money and children are brought up in common — are trying to adjust to the Israel of the 70s.

It is not easy, and reforms and compromises are being made. But the kibbutzniks are adapting to modern life with remarkable ease. In spite of the doubts of some, the kibbutz seems to have lost none of its essentials.

Israel is becoming well off and is enjoying quiet, if not peace, on its borders. It is a far cry from the embattled, austere Jewish outposts of 50 and 60 years ago, when the first kibbutzim were founded.

Can the spirit of communal life survive when everyone has his TV set in his home as they do at Afikim, the old kibbutz in the Jordan valley? Many kibbutz parents are bringing back their younger children to sleep at home instead of in the children's house—a heresy which 10 years ago would have courted expulsion.

The kibbutz was intended to bring the Jew—and perhaps eventually all mankind—back to the land. Today, Israel produces more vegetables, fruit, eggs, milk and chickens than it knows what to do with, and relies on industry for expansion.

The early kibbutzniks spent all day in the fields and much of the

night in discussion. Today's settlements are being inherited by a new generation which does not think of the kibbutz as a social revolution but as “home.”

Affluence brings changes

The most striking change is that affluence has reached the kibbutz. At the end of an avenue of well matured trees, the residential area of Afikim looks at first sight like a garden city for retired gentlefolk. Where there used to be rough one-room huts among muddy tracks and rubbish dumps there are neat villas or two-storey apartment blocks set among flowers behind pampered lawns.

The flats and houses have only two rooms because the children sleep elsewhere. But they are more comfortable than most people's homes in Tel Aviv or Jerusalem. Air-conditioners, TV and radio are standard equipment. Each flat has a kitchenette for afternoon cakes and snacks. Main meals are still served in the dining room, where the fare is better than most of Israel's tourist hotels.

Afikim, with 948 members and 420 children, is among the biggest and richest of Israel's 225 kibbutzim. But few of the others are very far behind.

Affluence has given kibbutzniks more freedom and individuality. Gone are the days when one never knew which underpants would be sent back from the kibbutz laundry. Now everyone gets a generous

clothing allowance which can be spent in the kibbutz store or in the city. Other allowances cover luxury holidays once a year (and a trip abroad at least once a lifetime). Higher education has become the rule rather than the exception.

The kibbutz has met the challenge of industry by industrializing itself. Kibbutz factories turn out bicycles, thermostats, hi-fi amplifiers, electric shavers, cutlery and a score of other items.

Factories are transforming the kibbutz. “In the old days we took turns at everything and rarely worked in groups of more than 10. Now a factory needs 70 or 80, with experts to run it,” said veteran Nahum Sarig.

Basic philosophy remains

A recent survey showed that in the biggest movement, a majority of the younger mothers want the small children back home. But everyone is agreed that from school age onwards, the children's house produces the best results for both parent and children.

“When we went abroad for two years I slept at home, but I soon found it a bore and I can see now why so many children quarrel with their parents,” said a 12-year-old boy at Baram. “In the kibbutz I only see my parents for fun and for holidays. There's nothing to quarrel about.”

There are other testimonials that the kibbutz education works. Kibbutzniks are only 4 per cent of Israel's population, but they are a very much higher proportion of air force pilots, army officers, cabinet ministers—and casualties in wars. Education like everything else in the kibbutz is bending and stretching to keep up with the times. But there is as yet no sign that it is losing its soul in the process.

This article first appeared in The London Observer, October, 1971, with the headline, “Changes on the Kibbutz.” and is reproduced here with the permission of The London Observer.

Good-bye Meg!

Finally it was time for Meg to leave Revivim. On the last evening, Adi and Gabbi prepared a special luncheon for her in their home. Along with Zipporah and Yaacov, they toasted *lechayim* (Life) and promised to keep in touch. Meg couldn't help but feel sad.

"Write us from Canada, won't you?" asked Zipporah. "Tell us about life in your city—what boys and girls our age are doing. We will answer."

Yaacov agreed. "I'm an awful letter writer," he said, "but I'll keep you up-to-date on what's happening here. Besides," he grinned, "I collect stamps."

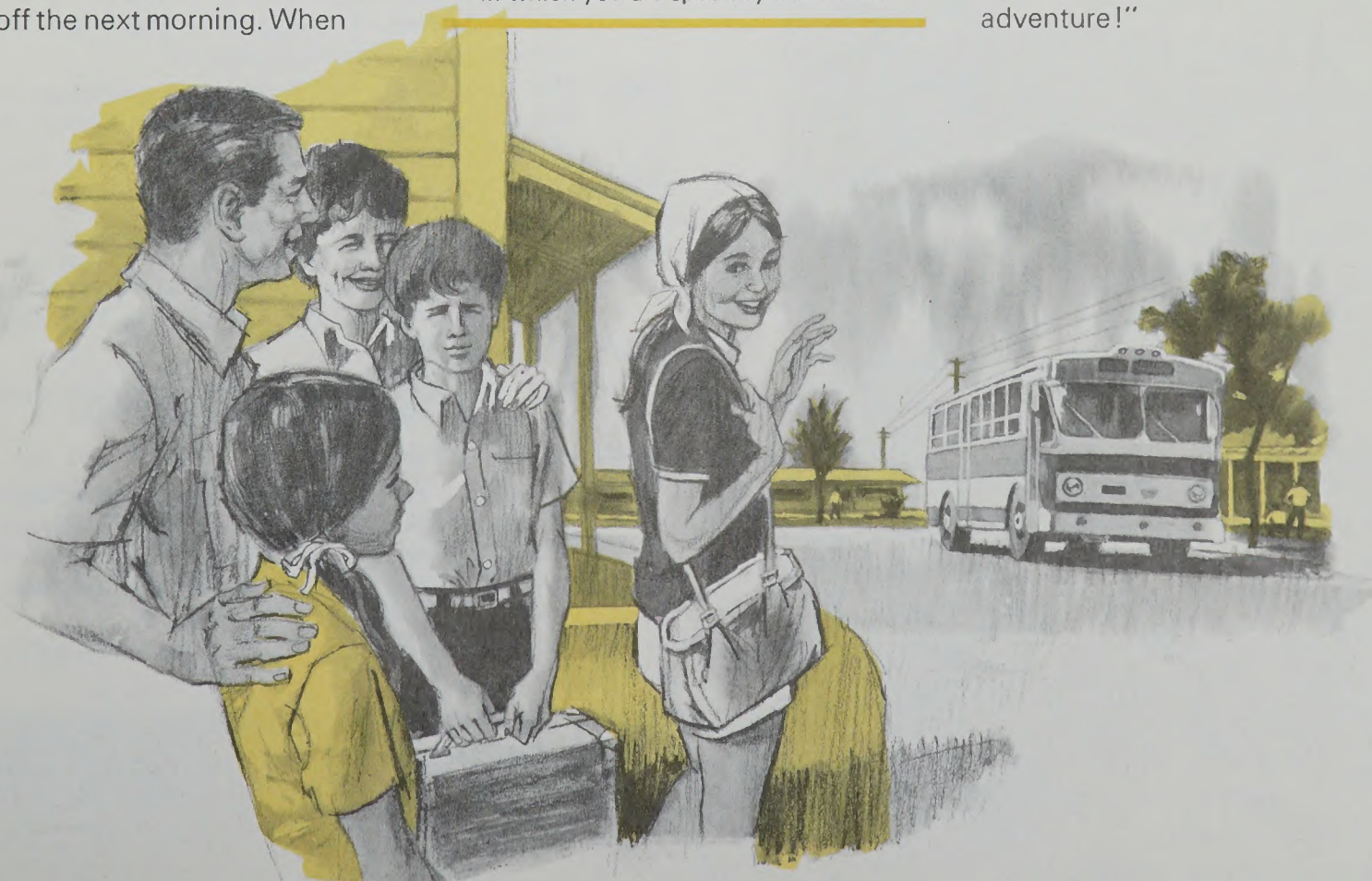
The four of them were at the bus to see her off the next morning. When

she had thanked them for their help and kindness to her, she waved good-bye and settled back in her seat. She thought of the warm welcome she had received months ago. She remembered how she had felt about the strange experiences waiting for her. Since then she had tried out

Meg wrote several letters to her parents while she was in Revivim. They were so interesting that they were made into four plays that were broadcast to schools in Alberta. Pretend that you were in Revivim, too. Prepare a play or write your own stories about the parts of kibbutz life in which you are specially interested.

nearly every type of farm work there was to do. She had shuttled everywhere—from potato fields to irrigation ditches, to sorting eggs and packing fruit for market. Much of the work had been hard, hot and dusty, but there had been lots of fun too. She had enjoyed the simple pleasures of singing and dancing, and she and the other volunteers had been able to take some short trips to different parts of Israel.

"The air was fresh, my hands were busy, and the experience taught me to appreciate these modern pioneers and the land they love," she thought. "I hope I'll be able to come back again. It's been a wonderful adventure!"



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JAMPOLSKY DOREEN
KIBBUTZ ON THE NEGEV

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GLOSSARY

- abba** (ä' b ä) father
- bunkers** underground concrete rooms used to protect people from explosives in time of war
- chamsin** (H a m s ē n') hot winds that blow from the desert across the land
- chedar ochel** (He' d ä r o h' ə l) a large room where kibbutz members eat and have social gatherings
- cova tembel** (k ō' v a t e m' b ə l) a rounded cap to protect the head from the sun
- falafel** (f ə l ä' f e l) a food made from chick peas rolled into a ball then fried
- gazzoz** (g a z o z') soda pop
- imma** (ē' m a) mother
- kibbutz** (k i b ü t z') a farm community in Israel where a number of families share the work and own property in common. *Kibbutzim* is the plural form. A member of a kibbutz is a *kibbutznik*.
- kvutza** (k v ü t z' a) a group; for example, a small group within the larger community of the kibbutz is called a *kvutza*.
- leben** (l e b' e n) a type of yogurt
- leichayim** (l ə k h ä' y i m) "to life"—a toast
- Marc Chagall** (m ä r k s h ə g ä l') a Russian-born artist who designed the famous stained-glass windows for the synagogue of the Hadassah hospital in Jerusalem
- mazkir** (m ä z k ē r') secretary
- shavuoth** (s h a v ü' ô t) the festival that takes place each year at the first gathering of the grain
- tiyul** (t ē y ü l') trip; journey
- ulpan** (ü l p a n') study. The name is given particularly to a type of study for the quick accurate learning of the Hebrew language. The courses are given especially for new immigrants and volunteer workers in Israel.

h a t f ä r l e t ē q u a l i t h o t ō p e n ô r d e r p ü t r ü l e
l o H (as *ch* in *loch*) p e n c ə l



THE SABRA

Cactus plants grow in many parts of Israel. The name "sabra" given to such plants actually refers to the fruit which is tough and prickly outside—but quite sweet inside! Native born Israelis are often called "sabras." Do you think it is a good nickname for them?

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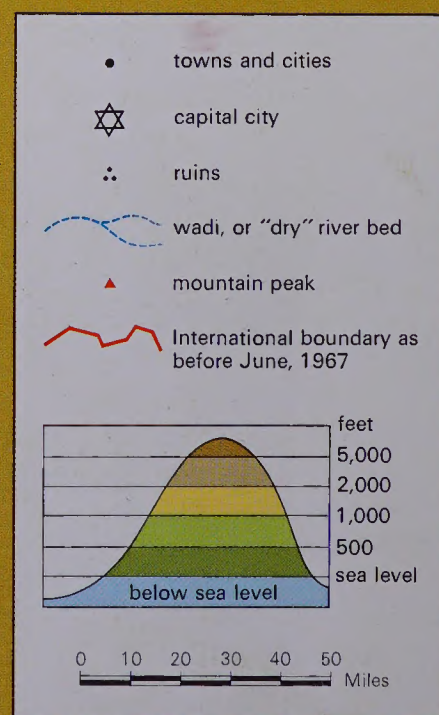
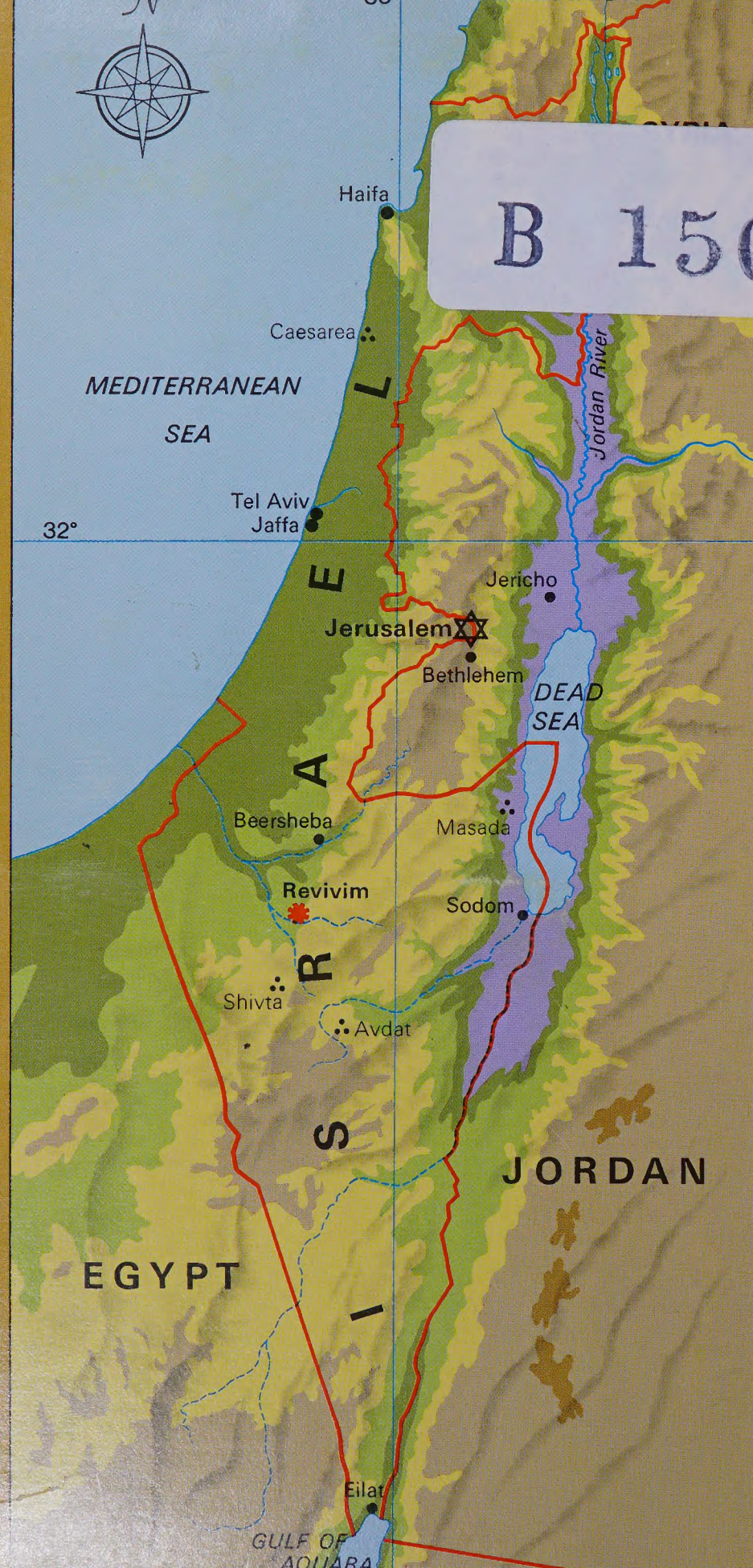


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